A Counter-ſnarle FOR *Iſhmael Rabſhacheh*, *A* Cecropidan Lycaonite.

BY

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Comitantur prælia prælum.

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IOB 11. verſ. 2. 3.

Should not the multitude of wordes be anſwered? or ſhould a great talker be iuſtified?
Should men hold their peace at thy lyes? and when thou mockeſt others, ſhall none make thee aſhamed?

TO THE HONORABLE, WORSHIPFVLL, AND VVORTHY GENTLEMEN,

The Students of the Law,
in his Maieſties Innes
of COVRT.

P

Thrice---Worthy Gentlemen.

YOu are not to learne what [a] *Artificiall* ſhadowes *Hereſie* hath in all ages contriued, for the couering of her [b] vgly ſhape; neither are you vnable to diſcern the counterfeit colours wherwith ſhe hath varniſhed her [c] wrinkled deformities, for the alluring of the giddie world to her banefull luſt. The truth is, ſhe hath ſo long forged, and forced the countenance of *venerable Antiquitie*, by her impious poſitions, and whoriſh practices, that her vſurping impudence, and impudent vſurpations, haue now iuſtly occaſioned, not only *Church-*

[a] *Artibus impietas ingenioſa caret.*

[b] *Monſtrum horrendum informe, ingens cui lumen ademptum.*

[c] *Reuelabo pudenda tua, in facie tua.* Nahum. 3.5

men to dispute, but euen *Lay-men* to doubt of the authority of that Charter, wherewith their fore-fathers were so grosly deluded. Hence it commeth to passe that finding her self dispumed of her wonted retinew, which shee is well-nigh out of hope to [d] regaine, and depriued of those naturall supplies, wherwith her state was supported, & her pompe maintained, she now fleeth abroad like a shrewish distracted malecontent, in her frantique mood, [e] pulling, haling, spurning, scratching, and tearing al that stand in her [f] way: yea bee they neuer so noble by discent, eminent in place, profound in Iudgement, skilful in tongues, famous for learning, vertue, or experience in trauailes, if they [g] refuse to dance a roūd in her *Orgions antick*, she will be sure they shall not passe, without a broken head, or a black eye: witnes so many scurrilos & scandalous Pamphlets which haue of late bin scatterd; wherin neither the highnesse of sacred Maiestie, the matchlesse gouernours of a well

[d] *Æsus Piscator sapit.*

[e] *Vel vi, vel fraude valebo.*
[f] *Aut inuentam aut faciam viam.*

[g] *Læsit qui non hæsit.*

setled

ſetled ſtate, nor the ſincere profeſſors of a ſpotleſſe truth, haue eſcaped without ſome vile blurr, and maleuolous aſperſion, from one or other her ſuborned Pandars and whifling agents: Neither hath their inraged malice, as yet vented all thoſe venemous crudities, wherwith their ſurfeited ſtomacks are ſurcharged, but as if they meant to make worke for a world of *Galeniſts*, and *Paracelſians*, they daily corrupt our pure ayre, by caſting out of that ſulphurious pit, no ſmall quantitie of their infectious dregs, and helliſh druggs, [h] wherwith their vaine hope is, to caſt the ignorant, into a ſenceleſs ſleepe, and the learned into cauſeleſs diſgrace.

[h] *Iras vinaceas gerunt.*

§. 2.

AMong this [i] fraternity, there is a freſh vpſtart, (vnto whom I preſume *Pandoraes* boxe was entayled) deſirous to bee admitted. Hee is onely knowne vnto mee by the marke of *I. R.* but if I bee not

[i] Brethren in euill. Gen. 49. v 15 *Vaſa iniquitatis bellantia.*

mistaken in the [k] *Hieroglipbicks*, his familiars may salute him by the name of *Ishmael Rabshacheh*, he is so wholly compact of [l] mocking and rayling, that hee well seemeth to haue the mixed quintessence of them both. This *Polypragmist*, forsooth, to shew his inuincible courage, and vndaunted spirit, (which I must confesse doth many miles outstrip his leaden art, and heauy-heeld learning) hath vndertaken the Combat with one of your [m] *Lecturers*, and professeth (as if his breast were the store-house of *Aesculapius* his medicinall receits) the present cure of all those festered wounds, which were by him discouered, in the diseased body of the *Romish* Church; little remembring, that [n] old flesh, & inueterate sores, require more then ordinary skil; and that it must bee a better tongue, then his mouth can yeild, to licke them whole. Notwithstanding, in this his presumptious heat, his swelling and pregnant wit, hauing by the vvindie incursion of superiour hopes,

k ישמעאל Gen. 16 v. 15. רבשקה Esa. 36. 2.

l מצחק Gen. 2 .. v. 9.

m Mr VV. Crashaw.

n Roma iam vetus est malum.

hopes, conceiued the *Idæa* of an ill proportioned *Brat*, where-with for want of a good Mydwife he hath beene in trauaile theſe fiue yeares, is now at length deliuered of a little prettie *Pygmie*: whom, as if it had deſcended of the ſtock of *Hercules*, he hath chriſtned, *The*° *ouerthrow of the Proteſtants pulpet Bables*: and hath entred it into the *Church-booke*, to bee the worke of *I. R.* Rudent, (I ſhould ſay Student) in diuinity, *Anno Domi.* 1612. And, as if he had had the law on his ſide, he hath ᵖ inuited your worthy ſelues, *the Gentlemen of the Inns of Court*, to the vpſitting. His hope, no doubt, is, that according to the law of Goſhipping, you will dandle the fathers none boy, and ſweare it is a iolly pretie ape. And ſo I proteſt you may: your verdite herein will not bee much amyſſe, for wot you what? he hath taught it, in leſſe then three monethes, to know mee better, then euer I knew my ſelfe. You would wonder to heare how in the liſping language it will name ᵠ *D.*

° *Nil niſi bella crepat, bella, horrida bella.*

ᵖ *Preface dedicatory.*

q Pag.7.
r Pag.7. 149
s Pag.137.
t Pag.8.
u Pag.85.91 303.

Iewel,[r] D. Andrews.[s] D. Morton,[t] D. Feild.[u] Sir Edwyn Sands, and among the reſt Sir Edward Hoby, as if it had beene acquainted with either of vs, twice ſeauen yeares at the leaſt. Nay more then ſo, he hath breathed into it ſuch a Criticque, and diſcretiue ſpirit, that it is able to controule, the valour, ſincerity, and learning of the beſt of vs all. But truſt me truely, it hath one propertie, which all this præmature forwardneſſe, is no waies able to counteruaile: you will find it the moſt foule-mouthed Impe, that euer *Cerberus* bred or [x]*Crete* ſaw. Yet muſt I not conceale the benefit, which I haue in my own perticular reaped thereby, which is not much vnlike, that which obliged [y] *Gelon* (of whom *Aelian* maketh mention) to his yolping Curre,

x Tit.c.1 v.12

y Lib.1.c.13

§ 3.

§. 3.

THis poore man, taking, (as it may seeme) an after-noones nap, fell into a very fearefull dreame, that his bowells were peirced with a thunder-bolte, the soddain and ghastly apprehension whereof, so affrighted him, that he sent forth most pitiful grones, in so much as his dog being not far off, and hearing the noyse, fel on barking, till at lengh he quit his Maister, of his sleepe and feare. Right so fared it with me, who thinking to repose my superlatiue [z] sorrow, (for the losse of one onely Child, a vertuous and louing wife, a broken arme, a burning feuer, & weaknesse of eies, all in one yeare conglomerated) by the solace of a rurall deuoted [a] priuacy, fell, I know not how, to clyme the steepe hills of certaine craggy studies, and vnwonted speculations, and had not the belowing of this roaring [b] *Lycaonite*, somwhat awakened mee, it is twenty to one, I had

[z] εκβελέων μὴ πω τις ἐφ' ἕλκεσι ἕλκος ἀρηται. *Vulnera vulneribus non addas plura receptis.*

[a] *Deus nobis hæc otia fecit.*

[b] *Ouid. Met. lib. 1.*

had bin no lesse perplexed with[c] *Arca Noe*, then *Gelon* with his dismal dream. Wherfore I should I much degenerate from my self, if in leiw hereof, I would not vouchsafe a litle conference with him, whose cal hath freed my braine from so great a burthen, And seeing he refers him-self to the censure of your learned society, of whose noble disposition, and renowned discretion, your nuptiall reuells, and graue pleadings haue giuen sufficient testimony, to the admyring world, I cannot repute it, the lest part of my hapines, that I am summoned to answer, at so honorable a bench, against those vniust Cauills and [d] scommatizing imputations, which this falsefiing [e] *Cecropidan* hath forged, against certaine passages, in a short letter of mine, which some few yeares since, past from my pen [f] to the presse. And here, before I enter the list, I must desire you, to be informed, that my purpose is not to forestal [g] *M. Crashaws* market, nor to put my sickle into his haruest, I doubt not but hee hath

c תבה נח Printed at Venice. 1593.

d Σκῶμμα *est morsus figuratus, qui sæpe, fraude, vel vrbanitate tegitur vt aliud sonet, aliud intelligatur. Macrob.*

e *Ouid. Met. lib. 14.*

f *To Ma. T. H.*

g ἀστὸς ἡλικίαν ἔκοι ἀντὸν ἐρω τῆσαι

hath ſtore of ſtrong powders to mak him feele the ſmart of thoſe wounds, which by drawing ouer a faire skin, he ſeeks to hide, and his Quiuer full of ſuch forked ſhaftes, for the entring of the weake ſides of the *Romiſh* cauſe, that the beſt chirurgians, in the *Ieſuites* Hoſpitall, ſhall hardly with all the art they haue, bee ſo hardy as to pluck them out. So far am I from vſurping the leaſt part of his praiſe, that it grieus me to think, he ſhold waſte his forces vpon ſo inglorious a [h] foe. The only ſtraite that I am in, is, in reſpect of my ſelf, how I ſhould wade through with your good opinion, being to ſute my *Apology* to the *Iſhmalites* obiections, whereof ſome are perſonall, and cannot be well anſwered by my ſelfe [i] without apparance of vainglorious oſtentation, and ſome ſo friuolous, that I haue little or no vſe of thoſe my ſmale readings, which in a more materiall cauſe, I mought with greater pleaſure to my ſelfe, and perhaps content to you, haue imployed:

[h] *Hic cum victus erit tecum certaſſe feretur*

[i] *Nec te collaudes nec te culpaueris ipſe.*

But because I am singled out, onely to defend my selfe, I must craue your forbearance in this, till my fitter opportunitie inhable mee to repay your patience in a better kinde.

§. 4.

THe first *Epithite* with which it pleaseth this *Hagueren* to grace those my cursory lines is, the friendly censure, of [k] *an vnlearned letter*, as if him-selfe were [l] τις μεγας, such a one as had by his laborious industry, climed the top of *Pernassus*, and drunke the fountaine of *Helicon* drie: the triall hereof I referre, to the vnpartiall reader.

Indeed I cannot but ingenuously confesse, that I haue lost many [m] howers, which I would be glad with double pains, and greater price to redeeme: yet haue I not beene such a stranger to those sacred Sisters, but that I haue seene *Aristotles* Well

[k] *Preface dedicatory. pag. 22.*

[l] *Act. 8. 9. Habet quendã aculeum contumelia, quem pati prudentes ac viri boni difficillimè possunt.*

[m] *Hoc scio, quod nihil Scio*

Well, and friendly conuerſed with them all. And were it not that [n] my infirmities did ſuppreſſe the virility of my ſpirit, I could perhaps readily ſhew (*abſit inuidia verbo*) as many of their fauors, as this boaſting *Iſhmaelite*, yea ſhould hee ſeeke and ſearch all the corners of his deske. Had any approued *Artiſt*, laid ignorance to my charge; I ſhould the ſooner haue ſuſpected my ſelfe: but when your wiſdomes ſhall peruſe the [o] *Solœciſmes*, crabbed phraſes, and incongruities of this nibling Probationer, I doubt not but the compariſon will purchaſe my *Nullitie*, the title of [p] *Mediocritie*. In the entrance of his preface, which may ſerue as a Perſpectiue to the reſt, hee caſts a *Fygure*, and rayſeth ſuch a number of *iffs*, that *Barbariſme* it ſelfe, would bluſh to reade them. If (ſaith hee) *many ſeduced ſoules in our (in this reſpect,) vnhappy nation. &c. If if, &c.* Heare is a iobbing Parentheſis, and a crabbed ſtrayne indeed.

[n] *Vide.* §. 3.

[o] *Si ego dignus hac cenſume-lia, tu indignus qui faceres tamen.*

[p] *Mediocria firma.*

In this my learned *Magnificoe*, ſhowes what refined ſtuffe we ſhall meete withal, in ſifting the ſequele of his diſcourſe: Many a good mans dog, hath broken his leg ouer a leſſe ſtyle. Now if I ſhould ſpell all his iffs backwards, and turne them into ſo many [q] fyes, I might cry, fy vpon thoſe [r] *Cobweb* alluſions, ſo often iterated, that the margent would not contain, the particular Pages, wherein the [s] *Spyder* or *Flye* is prædominãt. Fy vpon your *accidental & genericall* chriſtening of [t] *Bells* and relatiue honor of [u] Images. Fy vpon the bird that defiles his owne neſt, terming his country an [x] *vnhappy kingdom*, the Climat [y] *Clowniſh, & infamous*, the *ayre groſſe*, and this Iſland an *vſurper* of the ſurname of [z] *Crete*. Fy vpon that blockiſh ſimplicity, that cõfounds a rhethorical acclamation, which the Prophet vſeth to the [a] Clowdes, and a theological inuocation, which the Papiſts direct to the woden [b] Croſſe: not diſtinguiſhing betweene a *Hyperbolicall exaggeration, and a Superſtitious obſecration.*

[q] *Phi. nota ſæteris.*
[r] *Telas aranearum texuit.*
[s] *Pag. 4. 20. 22. fower times. 31. 36. 50. 57. 58. 59. 133.*
[t] *Pag. 246.*
[u] *Pag. 201.*
[x] *Pag. 2.*
[y] *Pag. 36.*
[z] *Pag. 18.*
[a] *Eſay. 45. v. 8.*
[b] *Pag. 207.*

The

The like art he vſeth vnder the priuiledge of a ſimple Metaphor, to diuide the kingdom between God, and [c] the Virgin. Deſerues hee not to haue your voices for the Rhethoricke Lecture? Thus might I ſtuffe much paper, with many like vnſauoury [d] Baberies, wherwith being [e] abſorpt, in his [f] extaticall contemplations, he perfumeth his il current and worſe cadent lines. So that hee doth well to enioine the reading of his imaginary refutation as a [g] pennance to your iudicious eyes; neither haue you any reaſon to ſtop him with a *Nil minus*, when in plaine tearms he cõfeſſeth, [h] *Factus ſum inſipiens*, I am become a foole; vnder this colour of affected ſimplicity, his deſire is to paſſe, for *Tom tell troth*, that ſo with his fooles boltes hee might [i] cracke in peeces the credit of our Engliſh Church: But albeit hee ſlauer my poore letter, with his driueling tearmes, I wil yet do him his right, ſince hee will needes bee a foole, I dare vndertake you ſhall finde him a crafty

[c] The throne of mercy is hers by a Metaphor. *pag.* 168.

[d] *P.* 40.
[e] *P.* 52
[f] *P.* 44.

[g] *P.* 50.

[h] *P.* 50. *Ex ore tuo te iudico.*

[i] *P.* 14.

foole. When any of their owne auncient Records are produced, he hath a trick to turne them off in a trice, blearing his Reader, that these are but [k] *worme-eaten sayings of an old glosse*: when they are charged with lying stories, painted in their Chappels, that fault hee layes to the [l] *Paynters* pensil, and when they are vrged with idolatrous appeale, from God to the Virgine, and the like absurdities, hee shifts them off to the [m] *Poets* pen.

[k] P. 7 23.

[l] P. 15.

[m] P. 37. *Pictoribus atque Poetis.*

§. 5.

THus doth he with the long sided skirts of his fooles coat, thinke shiftingly to hide that, which he dares not doctrinally defend: betweene Poets and Painters he challengeth licence for his Church, to teach and write what shee list, without check and controle. Which idle conceit, hath so fully possessed them, that there are fewe, or none of their late VVriters, who haue not beene free, of one, or both those

thoſe (ſo largely priuiledged) companies. Their boundleſſe, and groundleſſe fictions, bewray the moſt to be either Poets, or Paynters; when their Church Hymns are confeſſed to be but *figuratiue* Poems, and Poeticall fancies, and their pictures but *Paynters* deuices, you may gheſſe of the inſolidity of the reſt.

I feare *Rabſhachehs* [n] fooles coate, will be well clawed by his Superiors, for telling of tales out of ſchooles, as alſo for diſcountenancing their highly eſteemed [o] *Breuiaries*, and [p] *Councells*: And he well deſerues it, as being the moſt brazen faced intrudor, that *Fooliana* euer harboured. You would wonder how he ſhould lurke in the *Parliament* houſe, to publiſh our (ſuppoſed) [q] commaunds. Is it not ſtrange, that a principall [r] *Secretarie* of ſo great a ſtate, ſhould let fall to ſuch an open mouthed fellow, his diſlike, and reſolution to diſcarde [s] Maſter *Craſhawes* Sermon, as our *Cecropidan*, peraduenture, to raiſe ſome ſiniſter ſuſpition, pretends. Were

[n] Fy vpon a ſloud of fools.

[o] P. 208.
[p] P. 156.

[q] P. 59.

[r] Earle of Saliſbury.

[s] P. 52.

Were he now aliue to heare thoſe new inuented fictions, I wonder what he would thinke of ſuch poring ſpies, and hollow-harted Intelligencers. [t] Did a Courtier of my acquaintance, who is not far behind him for learning, heare him aſ-certain ſo much, I ſmile to thinke how hee would looke. I preſume the afore-ſaid Councellor would ſoone caſt a net to catch this fleeting Gudgeon, that makes himſelfe ſo priuy to his inward thoughts: And yet (though by all likelihood hee is not [u] *extra quatuor Maria*) this would not eaſily be compaſſed, For if euer any fellow were made of quick-ſiluer, this is he, as I verily thinke. One while he is in [x] *Virginia*, and can tell you what peaſe-pottage (tawny) the Miniſter did eate, whileſt his fellowes vvere fighting. An other vvhile hee is at an execution at [y] *Oxford*, and by and by he conuerſeth with a [z] *Gentleman* of Honour, vvho bringeth him nevves from my Lord *De la Warres* ovvne mouth: Nay, there can no ſoo-

[t] *M. Tom. Dyrre.*

[u] Out of the current of his natiue ſtreams

[x] *P.* 322.

[y] *P.* 106.

[z] *P.* 321. *Credite Piſones.*

ſooner bee an argument propounded at my table, but hee hath it ſtraight by the end. If he be now amongſt the roaring [a] *Rakehils*, in the Colledge pumpe, he will in a moment bee inuiſible, among the Gollippes in [b] *Pemblico*: It is not vnlike hee hath met with *Fortunatus* his hat, his eares are as quicke, as his thought, and his pen ſo well feathered, that it follows him cloſe at the heeles: whatſoeuer his *Philautie* preſenteth, his heart crediteth, and his hand publiſheth.

[a] *Pag.* 100.

[b] *P.* 185. 245

Among many other his imaginarie diſcoueries, hee would faine make vs beleeue, that hee hath beene with (*glorious*) [c] *Q. Elizabeths* ghoſt, taking vpon him to determine with what conſorts ſhee is accompanied; and as if hee had a priuy key to the cloſet of your hearts, hee is ſo ſhameleſly audacious, as vnder colour of rumor, to ſound a falſe Alarum, informing his Readers, that [d] your generall diſlike, of M^r. *Craſhawes* intemperancie in writing, and folly in marrying,

[c] *Pag.* 104. *Qui vbique nullibi*

[d] *Pag.* 5.

(being held no conuenient qualitie for your Preacher) did præsage his present discharge from his office. Is not this a daungerous mate, that hath such a number of Familiars, to send into euery[c] coast? Can hee bee so carefull of your Honors, as hee pretends, that broacheth out of his fustie braine, such musty scandales, for the vilifying of your iudgement, and traducing the constancie of your faith? No maruaile if hee taxe my learning, vvho laies so hard a censure vpon the blessed soule, of so worthy a Saint, chargeth a great Counsellor of estate, and your venerable Societie, with these surmises; were that time bestowed in his theologicall studies, which hee spends in hunting after fabulous reports, hee might with more probability, haue made a greater breach into our Fort, then hee is now with his paper-shot like to performe.

[c] But Pickthatch, Bedlam Shoreditch. *Pag.* 176.

§. 6.

§. 6.

YEt I cannot but commend him for his iugling, what hee wants in reall, hee ſupplies vvith perſonall imputations: I haue eaten more then a buſhell of ſalt in *Fraunce*, the *Lowe-Countries*, *Spaine*, *Portugal*, &c. in all vvhich time I cannot iuſtly accuſe my ſelfe of any military ſeruice, by ſea or land which I refuſed, or diſhonorable diſgrace which I pocquetted: Yet doth this *Lycaonite*, for vvant of better ſtuffe, diſplay mee to be a Knight, [f] *more famous for my penne, then my ſworde.*

[f] Pag. 22.

It ſeems he grieues that I ſhould ſleepe in a ſound skinne; the truth is, as I was neuer forward in putting my ſelfe vpon the pikes of needeleſſe daungers; ſo did I neuer turne my backe, where my aduerſarie durſt ſhevv his face. [g] *Miles glorioſus*, beene long ſince a laughing ſtocke, to the vvhole Theatre:

[g] *Sua vulnera narrat.*

I haue euer held it more valour to let others feele, then for my selfe to make boast of the sharpenesse of my sworde. If I haue not beene famous for quarrels, it hath either been my happinesse, which hee seemeth to enuy, or my heedinesse, vvhich hee hath reason to commend. Whether *Mars* or *Mercury* had the prædominance in my Natiuity, I am not so cunning [h] a Starre-gazer to determine. It shall bee my greatest content, to stand as a [i] *Cypher*, in what ranke of employment my Masters fauour shall bee pleased to place mee: To whose honor, and seruice, I will neuer be daunted to sacrifice my deerest blood. How this *Rodomantado* may vnderualew my worth, vnlesse hee were a more competent Iudge, the matter is not great.

§ 7.

[h] *Format enim natura prius nostrus ad omnem fortunarum habitum.*

[i] *Sti adsimiles sunt abacorum calculis, qui & secundum voluntatem Calculatoris modò obolum æreum, modò, talentum valent. Sic Aulici ad nutum Principis, modò beati, modò miseri sunt.*

§. 7.

Is next flurte is at my witt, which (ſaith hee) *Were it aunſwerable to my name, or my learning, as high, as my own conceite thereof, I were a ſoaring birde.* Thus do his ſquibbes flie about to ſindge my feathers. By all meanes I would not haue him loſe this conceit. Marke the alluſion: *were my wit aunſwerable to my name, I were a ſoaring bird:* Well flowne *Buzzard*: I perceiue hee will flie farre for a ieſt: would hee not proue (think you) a good *Anagrammiſt*, that can deſcant ſo well vppon a name? Well I am glad I had it for him, or elſe all this ſport had beene mar'd. To iuſtifie my witte, were wit-leſſe folly; Yet if an ambitious ſpirit, had that little in keeping, I am perſwaded hee ſhould haue no great neede, to borrow of this indigent Artiſt: who would make

pag 22.

vs beleeue he was borne in the ful moone, when wit was a dealing. The fates, no doubt, were very partiall, to emptie all their vyalls, into one caske; It cannot be but he muſt needs haue a great skonce, that hath ingroſſed ſuch a maſſe of wit. There is no queſtion but this *Brauo* will wel perform the gybing task, vnto which by the *Ladies* liberall purſe-promiſes (their former[l] *Libels* being turned into ſmoake) he ſtands ingaged. If hee miſſe his pay let him ſobbe for[m] her death, who hauing giuen firſt incouragement, did not long after, by Gods great mercy, ende her daies in a farre other manner, then he expected.

l *Spretæ exoleſcunt, ſi iraſcare, agnita videntur. C. Tacit.*

m *I. R. vnderſtandeth me, ſhe was of the arting kinde.*

§ 8.

§. 8.

THe conceipt of my learning, wherewith my innocent thoughts are vniuſtly vpbrayded, cannot bee well remoued by bare words; but had hee a window into my breaſt, to ſurvaie the imaginations of my heart, his pen is not now ſo buſie in cenſuring, as his tongue would bee diligent in reuoking. I am, God wot, too priuy to mine owne defects, to giue credit to any comparatiue attributes in that kinde. My deſire hath bin to holde conformity herein, to my firſt breeding, and to keepe pace, with men of my owne ranke. Wherein, if I haue gayned ſo much as may ſerue for my owne meditations, and my Countries affayres, wherein I am intereſſed, I neither enuy them that haue more, nor diſparrage thoſe which haue leſſe.

Where-

Whervpon this his surmize should grow, I cannot readily tell, vnlesse he find himselfe wrung with his owne [n] shooe. Had I as much learning as hee wants, I could finde good vse for much more. The Apostle long since taught me, and lent me a brydle, which may serue as a curbe, to subdue the like motions of his swelling pride: [o] *Si quis se existimat scire aliquid, nondum cognouit, quemadmodum oporteat eum scire.* The greatest Tympany hath not alwaies the best burthen; where the hill is highest, commonly, the grasse is lowest; the deepest riuer runnes with the least noice, *Sapere supra sobrietatem*, [p] hath beene as dangerous in the Church, as pernicious in the state. A great Mast soone ouerturnes a little Barke, and hee which bringeth a great Armie into the field, without victuall or munition, is like to goe by the worste. Wherefore, how-soeuer I may be misconstrued, my course hath euer beene, by comparing that which I doe not know, with that little which

[n] *Obtrectator magis morbum suum quam mores alienos prodit.*

[o] 1. Cor. 8 v. 2.

[p] *Odi præcocia ingenia.*

which I haue attained, to ſubtract many ounces, from that ordinary opinion, which men of his profeſſion doe in like caſe intertaine. It is for children to bee proude of Peacocks feathers, and for baſe aſpiring ſpirits, to ſet out their paynted butter-flies with Eagles winges.

True generoſity baniſheth ſuch baſe thoughts, if the [q] wine bee good, no matter for a greene buſh. Wherfore I am well content to beſtow this Cauill vpon the firſt [r] founder, for his paines If his meanes may bee bettered, or his credit more currant, by the ſtampe which it ſhal receiue, from the partial hand of his ouerweening imagination, I ſhall not repine to ſee him make his beſt of ſuch ordinary commodities. The world will perhaps wonder at my charity, and the rather for that hee further taxeth mee for, [f] *fluttering in a webbe of weake ſtaunders*, which is ſo vile a reproach, that patience it ſelfe would ſhrinke, if not ſinke, vnder the burthen.

[q] *Vino vendibili non opus hædera.*

[r] *Plerique in id nati, vt neq; ipſi quieſcant, nec alios ſinant. Thucid.*

[f] *Pag. 22.*

A man had neede haue the sheilde of *Pallas* to repell these poysoned dartes: but as longe as they flie from so weake a hand, without the vantage of firmer proofes, there is good hope they will neither fly farre, nor peirce deepe.

§. 9.

WHat hee should meane by these weake slaunders, my dull brayne cannot conceiue, vnlesse he haue reference to those three *Falsifications*, where-with his seditious treatise, would gladly perswade *Saint Augustine* to finde him-selfe greiued.[t] *This* (saith he) *is not onely, grose ignorance, but also great impudency, &c. Want of conscience, which I haue bewraied, in framing sentences for Saint Augustin, which he neither wrote, nor so much as dreamed of.* And therfore he warnes Maister *Crashawe* that, in *proofe of his assertion, hee*

[t] *Pag.* 134.

hee bring not ſuch teſtimony as the three alleaged by me, out of that Father, to proue he reiected the Machabees. Thus doth this Spider-catcher trauaiſe his ground, with a goodly flouriſh, as if he meant, with the weake Goddeſſes, to binde *Iupiter*: but if he bring not ſome *Briareus* to aſſiſte him, it wil not be long ere he be[u] out of breath. Amongſt all that I wrote in an 114. *pages*, hee hath only a ſpite at one leafe, which lies in the heart of my letter, and that the world may know hee is a man of his handes, hee puts euery ſillable to the ſword. One ſhall hardly finde ſuch an Examiner in a country. I beſhrew his curioſity; Hee is ſo nice, that hee hath made Mee and my Printer allmoſt fall out, about ſetting[x] *Razis* for *Razias*. The beſt ſatiſfaction I could get from him was, that if Maſter *Iſhmael* be ſo ſtrict for a letter, rather then he would ſtand in law with him, he would willingly graunt that laſt ſillable, to[y] him and his heires for euer.

[u] *Magn' is tamen excidit anſis.*

[x] Pag. 135. *Grande iaculum.*

[y] *Nunquam ego hominem magis aſinam vidi*

This is he by way of amends content to set downe vnder his hand. And that you may see hee meanes no double dealing, he is well pleased, the whole world should be witnesse: adding this protestation, that he is sorry he hath withheld his due so longe. Bnt to return to that Marble pillar, that glorious Saint, that euer admired *Augustine*, I cannot but deplore my hard hap, that I should be indited for the least wronge, done to him, to whose heauenly Meditations, sweet sayings, and learned discourses, I owe more then the half of my self. Would any man beleeue, that I shold father that booke, *de mirabilibus sacræ scripturæ* vpon him? *Rabbacheh* auerres that. Indeed I cannot deniethat finding it in their owne Coppies in equall rancke, with those other bookes that goe vnder the title of *Saint Augustine* his workes, and hauing no other certaine, or knowne author, vnder whose name I mought cite it, I was loath to trouble the margent, with any

Pag. 122. *Varius ait, Scanus negat.*

Circumlo-

Circumloquution, cõtenting my ſelf only to note where it might be found. And this I did to a double end. Firſt, to draw and extort from the aduerſarie, an open confeſſion of the falſehood of their forefathers, in packing and placing their baſtardly brood, amongſt the naturall children, and true branches of thoſe *Angelical* Doctors. Which vniuſt dealing, hath not beene the leaſt bane of the Chriſtian world. Secondly, to inferre vpon their owne acknowledgement, and diſcarding this booke, that the teſtimonie euen of the moſt partiall, that vented their follies in thoſe firſt declining yeeres, will ſtead them but very little, for authorizing the *Machabees*, from whence the foundation of their praier, and oblation for the dead was firſt deriued. As neere as I can remember, I thus argued with my ſelfe: If they grant that Saint *Auguſtines* penne doe ſeuer the *Machabees* from the diuine Canon, then the matter will bee ſoone at an end: and if they deny that

booke to bee his, then hovv vvill they excuſe the infidelitie of their Church, who hath in her time plaide manie ſuch lewde prankes as this? Or how vvill they anſwere Antiquitie, vvhich diſtinguiſhed theſe bookes eight hundred and nine yeeres; before either [a] *Luther* or *Swinglius* vvere borne.

[a] The book *de Mirabilibus*, was written 627. *vt. P.* 133

So that my reply is this: If it bee a booke of no account, not ſauouring of Saint *Auguſtines* vvit, learning, and ſtile, then are they culpable either of forging, or maintenance, or both; If it bee not his, why was it entertained? vvhy is it continued in their own editions amongſt his golden vvorks? If they print it vnder his name, they may giue me leaue ſo to note it, where they might be ſure to finde it. Yea, but [b] *teſte Tho. Aquinate*, it hath beene long ſince pronounced diſcarded: By like it will not ſerue the Popes turne; vvhy then welfare their honeſt *Index expurgatorius*, that will tell manie tricks of the like cleanly conueiance. In what an

[b] *P.* 3. *q.* 45. *art.* 3. *ad* 2.

in-

intricate age doe wee liue? A man cannot, ſafely, read any their fathers, but he muſt turne ouer *Thomas Aquinas*, before hee can tell what workes are their owne; and conſequently, may catch a Snake, inſtead of an Eele, ere hee be aware.

§. 10.

THus you well ſee (*ingenuous Gentlemen*) how I haue quit my hands of the firſt falſehood, my ſcope being not then to propue that booke *de mirabilibus* to be Saint *Auguſtines*, but firſt to euince them of forgerie, and then to ſhevve vvhat their ovvne Antiquitie did manie hundred yeeres agoe thinke, of thoſe *Apocriphall* books. Had I bin indeed perſwaded, that it had bin S. *Auguſtines* owne off-ſpring, I ſhould haue held it needles to cumber the breuity of a letter with more then one other proofe of the ſame

same Father: But because I foresaw, that by this baite I should bring the opposite partie, to one of those ineuitable disaduantages formerly mentioned; I therefore added tvvo seuerall testimonies, (vvhich he cannot disauow) to confirme the same truth; in the alleaging vvhereof, hee cries out, [c] *that I am a notorious falsefier*. For triall vvherof my pen prostrates it selfe to your censure.

[c] P. 134.

The vvords by mee cited are these; [d] *Machabæorum Scriptura recepta est ab Ecclesia, non inutiliter, si sobriè legatur, vel audiatur, maximè propter istos Martyres*: vvhereupon my inference was this, *Ergo ob hanc causam in Canone morum, non fidei censeri posset*. Which last clause I wonder how it should so passe my sight in the re-vievv: For, perusing my first draught, I finde [go] vvritten short in another letter, to distinguish my inference from his proofe; It seemeth either my Manuaries haste, or the [e] Printers misprision, hath turned *go* into (*sed*) as if the same had

[d] Mr. T. H. P. 60.

[e] *Dominum Deum nostrum Papam*, not his Phrase but ouer-sight in print. P. 149.

had beene continued, vvhereas my Engliſh reddition was plaine. *And that (conſequently) they are in the Canon of Manners, &c.* vvhich Aduerbe, their former error cauſed them vtterly to omit. [f] Such ſcapes oftentimes happen, when the Author himſelfe cannot attend the preſſe. Now that you may perceiue there is no ſuch Trophey in this caſuall addition, which no man of ſence vvould willingly haue ſuffered, when the Authors are obuious to euery eye; you ſhall ſee, I had S. *Hieroms* authority for that inference, though I then did not quote him, whoſe words are theſe:

[g] *Iudith, Tobiæ, et Machabæorum libros legit quidem Eccleſia, ſed eos inter Canonicas Scripturas non recepit*: and hee explaines himſelfe how this ſhould be vnderſtood, *Legat Eccleſia*, (ſayth hee) *ad ædificationem plebis, non ad authoritatem dogmatum Eccleſiaſticorum confirmandam*; reckon all theſe together you ſhall find them amount to no leſſe ſumme, then that

[f] *Vorſtij Paraſceue.*

[g] *In præf. lib. Salomonis.*

the bookes of Machabees are in *Canone morum, non fidei, cenſendi.* Might it haue pleaſed him to haue ſifted *Lyra*, *Brito*, *Rabanus*, and *Caietan*, vvhom I there cited, this matter would not haue beene ſuch a beame in his eye.

How will he looke when Mr. *Craſhaw* ſhal make him fly to his Printer for Sanctuarie in greater extremities, then the miſtaking of a word? Will you giue me leaue to præſage vvhat he will ſay? Admit this clauſe annexed be true in it ſelfe; yet how can it bee collected out of theſe former words, when as S. *Auguſtine*, ſhewing that the *Iewes* doe not admit the booke of *Machabees*, as they do the Law, Prophets, and Pſalmes, addeth *Sed recepta eſt ab Eccleſia non inutiliter, ſi ſobriè legatur, vel audiatur, maximè propter iſtos Martyres Machabæos*; How can you then conclude, *ergo, it is not Canonicall*?

Nay rather, the conſequence will be this, *ergo the Chriſtian Church doth admit the booke of* Machabees, *as Canonicall*

call in that ſenſe, that the Iewes did refuſe them, to wit as the Lawe, Prophets, and Pſalmes, any of which may more hurt then profit, if the ſame bee read in a drunken fit of a wanton wit. h P. 135.

This inference I grant is in another letter indeed, his Printer hath done him right to ſet it in his owne Character; for neither did Saint *Auguſtine* dreame, neither would any ſober ſetled braine ſtumble vpon ſuch a ſenſe. Doth not hee make Saint *Auguſtine* ſpeake that which hee neuer meant, vvhen hee rackes his words, inforcing him to ſay that *Canonicall Scripture is receiued of the Church, with a Si*, which is neceſſarily to bee acknowledged, though it fall out by default to bee *Sapor mortis ad mortem*? or did hee dreame of ſuch a drunken Church, as theirs ſeems to be by their eloyning of the Scriptures from the common people, leaſt it ſhould hurt them? Had his purpoſe bin to ſet theſe books in the ſame throne imperiall vvith the ſacted Scriptures,

to vvhat end dooth he inſtance in, thoſe *Machabees* Martyrs ? This ſpecification (*maximè propter iſtos Martyres Machabæos*) declares vvhere the daunger lies : implying, if vvee ſayle vvell by theſe rocks, there is (though no neceſſity) ſome vſe of the reſt. So that the words, rightly poyſed vvill beare that diſtinction, vvhich Saint *Hierome*, vvho was better acquainted vvith Saint *Auguſtines* meaning, and the Churches cuſtome, dooth reſolutely maintaine, that *Canonicall* Scripture muſt neceſſarilie bee receiued : as for other vncertaine writings, they may not vnprofitablie bee read :

And whereas hee confeſſeth that the *Iewes*, vvho were the beſt Surueyors of the authority of their ovvne Hiſtories, did reiect them ; You may well thinke, hee held it ſmall reaſon for afterages to intertaine them in the higheſt eſteeme, as Iudges of their faiths : though hee ſaw many good things, for which the

Church

Church, with a little caution, did approue them.

§. II.

THus for want of better sporte, this trifling companion, is faine to play with a feather, which when he hath blown vp as high as hee can, falls downe, and stickes vpon his owne coate: I cannot blame you if your [1] laughter some-what passe modesty, when you consider how wittely he workes, vpon that clause, *Si sobrié legatur*, turning the weakenes of the iudgement (which *Saint Augustine* vpon good probability feared) into that intemperance of disordered affection, which was not by him intended. By this common acceptation of the word *Sobrié* (in this place ridiculous) hee glides to this needlesse conclusion, [k] *that there is no story, nor miracle in the holy Bible, which some will not deride, when they bibble, and take*

[1] *Angligena attollant risquite, pedites & cachinnum.*

[k] Pag. 135.

[l] *Tobacco, or when they read the Scripture, as Sir* Edward Hoby *doth seeme to doe* Lypsius *his booke, of our Ladies miracles by the fier side, when men roast crabs to driue à man out of à melancholy fitt*; [m] I presume you haue read that discourse, so that I shall not need twise to present you with the same dish. Neuer did your eies behold such lewd lies, and incredible false-hoods, as that [n] Miracle-monger setteth to sale for sound truthes. It is not vnlike, that this probationer hath taken vp some store of them vpon trust, and because he cannot now so cleanly put them to sale, but that they still lie vpon his hand, (the dullest sent finding that they haue taken too much winde,) hee therefore takes it in dudgeon that I should hinder his market by saying that [o] *Lypsius is worthy the reading by the fier side, when men roast crabbs.* This makes him as hotte as a toste. This roasting of Crabbs settes his teeth on edge.

Doe you see what a queasie stomack hee

l *Fæda Tobacci seriqu'd vult contagio sum', Præter inauditam per tua membra lucem?*

m To M.T.H. Pag. 102.

n *Aliquando fit in Ecclesia maxima deceptio populi in miraculis factis à Sacerdotibus propter lucrum Lyra. in. ca. 14. Daniel.*

o *Reddere personæ scio conueniontia cuiq.*

hee hath? His [p] Poets and Painters may lymme and faine, what ridiculous *Chimæras* they pleaſe, by vertue of his diſpenſation; But Sir *Edward Hoby* muſtbe called in queſtion, if hee chance to clap a [q] wilde phraſe vpon a vile fiction: As if I were now to learne of ſuch an *Hipodidaſcalian Pædagogue to* [r] *meaſure my* phraſe by his [s] rule and line. Alaſſe poore Nouice, I haue liued a little too longe to goe to ſchoole to ſuch an *Ignatius* as hee is, that cannot diſtinguiſh between a Helmet, and a Couentry capp. I haue euer held it art enough, for mee to pleaſe my [t] ſelfe; It is for ſuch ſeruile pens as his, to write in Moode and Figure: But doth hee not (thinke you) deſerue the wood of the Crabb, that is ſo angry with the Crab of the wood? Can you deny that hee flutters in a web of fooliſh Baberies, when he bables of *bibling & taking* [u] *Tobacco*. I am ſure this is no mortal ſin, though if it were, I haue litle reaſon to trauel to the *Popes* toe for a Pardon, no not if I were ſure

[p] *Et data Romanis venia eſt indigna poetis.*

[q] *Verbaq; prauiſſam rem non inuita ſequuntur.*

[r] *Quo ſcribi poſſunt numero, quoue ordine dictam.*

[s] *Sibi conuenientia fingit.*

[t] *Quem penes arbitrium eſt, et ius, et forma loquendi.*

[u] *Nuga mea arguuntur, adeò factorum innocens ſum.*

ſure to haue the paring of his nayle with th'appurtenances for my paines. Shall I be ſo bold as to make you my confeſſors? Then I confeſſe in my time I haue not beene an enemy to that *Indian* weede, and perhaps haue ſpent ſome-what that way, which had bin better giuen to the poore. Yet my tennants cannot ſay, but that my chimneys did euer ſmoak more then my noſe. As for theſe late yeares, I doe not remember, that I had a pipe in my hand twice. So that the Informer may put vp this ieſt in his boxe; If he be as free from all his olde vices, and drunken conceites, as I am from this vanity, hee ſhall not neede any great pennance. You may ſee how gladly hee would finde a hole in my coate, who catcheth ſo at a [x] vapour, which is long ſince flowne out of his reach.

[x] *Et fumus et fimus.*

§. 12.

§ 12.

He next flaw which he finds is[a] an imperfect Allegation of the ſame Father, without any direction where hee might finde it. In which he hath ſhewed himſelfe a very kinde Aduerſarie, by quoting the place, and adding the words which were wanting. I will not requite him with the Prouerbe, that *profered ſeruice merits ſmall thankes*: but in lieu of his labour, I will more fully aduertiſe him of my ſcope, which hee ſeemes wholie to miſtake. My purpoſe was from a ground out of Saint *Auguſtine*, to proue that the booke of *Machabees* is not Canonicall. My Major is S. *Auguſtine*, as well knowne as the Beggar knoweth his diſh, *In libris Canonicis, nuſquam nobis præceptum, permiſſumué, &c. In holy Canonicall Scripture there is no diuine precept or permiſsion to be found, that either to gayne immortalitie or to eſcape*

[a] Pag. 135.

any perill we may make away with our ſelues: But Razias *mentioned in the* Machabees, *is commended for a fact of this kinde:* Ergo, *Theſe bookes are not Canonicall.*

This *Syllogiſme* I had a deſire to contract.[b] Hee is a ſimple Painter that is driuen to write a Gooſe, or a VVoodcocke ouer-head, that people may know what feature hee hath drawne vnderneath. Neither doe *Rhethoricians* vſe to diſtinguiſh their propoſitions by name, leaueing worke for the *Logicall Analyſis*, to ſet euery part in the proper place: VVherefore being then loath to be tedious to the *Reader* with long Quotations, I held it beſt to abridge two Authorities in one, and did forbeare to note the places, becauſe I was reſolued to deliuer the words by waight, and not by tale.

[b] *Artis eſt artem diſſimulare.*

The words by mee deliuered were theſe: *In ſanctis Canonicis libris nuſquàm nobis diuinitùs, præceptum, permiſſumue reperiri poteſt, vt vel ipſius adipiſcendæ immortalitatis,*

talitatis, vel vllius Carendi, Cauendiq; mali cauſa nobis ipſis necem inferamus. At Razias *ſeipſum occidens laudatur.* [c] *Theſe foure words* (ſaith he) *are added to the Text,* S. Auguſtine *hath them not. Farre was it from* S. Auguſtines *grauitie, to ſay, that* Razias *was therefore praiſed in the* Machabees; *For hee ſaith the contrary in expreſſe termes, in the very ſame place againſt* Gaudentius.

[c] Pag. 135.

I will not be the man, that ſhall ſet S. *Auguſtine* at oddes with S. *Auguſtine*. I could gladly haue concealed it, if there be any ſuch contradiction. But ſeeing hee ſues me to iuſtifie my Aſſumption, That *Razias* is therefore commended in the *Machabees*, I muſt referre you to [d] *Lyra*, 2 *Mach.* 14. VVhere hauing deliuered two caſes, wherein the Iewes held it not onely lawfull, but meritorious for a man to kill himſelfe: as firſt, *Ne ſubditus fieret peccatoribus*: Secondly, *Ne in contemptum Dei Cœli, eius vita in ludi-*

[d] Lyra *in* 2 *Mach.* 14.

brio haberetur : Hee concludes, *Et vt dicunt aliqui, hoc modo intelligendum eſt dictum* Auguſtini, *quod habetur hic in Gloſſa* : and, as ſome thinke, S. *Auguſtines* ſaying, which followeth here in the Gloſſe, is thus to be vnderſtood. O that I could meete with that ſaying of S. *Auguſtine*, which I omitted to cite. Doth *Lyra* ſay, it followeth here in the Gloſſe? then will I preſume ſo farre vppon your patience, as to write it out.

[e] *Lyra in Mach. l. 2. c. 14.*

[e] *Vnde & Scriptura huius Libri, quæ recepta eſt ab Eccleſia ad legendum pro informatione morum, non videtur hic* Raziam *arguere, ſed potiùs* [f] *commendare, de ſui ipſius interfectione. Si autem prædicta non ſufficiunt ad eius excuſationem, poteſt dici quod fecit hoc per ſpiritualem inſtinctum Spiritus Sancti : Whereupon the Scripture of this Booke, which is receiued by the Church to be read, for the information of manners, doth not ſeeme here to reproue* Razias, *but rather to commend him for killing of himſelfe, &c.*

[f] Marke Mr. *Rabſhecheh.*

Now

Now whether S. *Auguſtine* were of this minde or no, let it lye vpon *Lyraes* report, who here relateth, eyther the very wordes, or the receiued ſenſe. Yet doth not this Sophiſter ſticke to ſay, *It was farre from his grauitie, hee read not that Booke with ſo little ſobrietie.* Howſoeuer, it is not much materiall, for hauing my Major out of S. *Auguſtine*, that *in no Canonicall Booke there is eyther Precept or Permiſsion for a man to kill himſelfe*, it is ſufficient for mee, to proue from the aſſent, euen of the *Rabbins*, (albeit that Father had not iumped in this point, as hee ſeemes to doe,) that *Razias* is here commended: and ſo may conclude, *That they are not Canonicall.*

How would this dizzie brainde *Iſhmalite* haue inſulted, had I noted S. *Auguſtine*, *de Ciuitate Dei*, in the Margent, for the whole, which error a man might eaſily haue committed vpon *Lyraes* warrant, that my Clauſe and Minor

Propoſition, *that* Razias *is therefore commended*, was not onely held by the opinion of the *Rabbins*, but euen of Saint *Auguſtine* himſelfe: VVherefore as hee hath found Saint *Auguſtine* for the firſt part, let him put *Lyra* to the laſt, and then I will paſſe my word, the Concluſion ſhall be free from his ſuppoſed colluſion.

Did I doubt of the agilitie of your apprehenſion, I could be more prolixe in the explication thereof, but becauſe I haue another Crow to pull with him, I will no further inlarge my Apologie in this point.

§ 13.

§ 13.

He laſt[g] occaſion which he pretends hath giuen him iuſt cauſe to carpe is, for that I ſaid[h] *our Engliſh nation was not conuerted vnto Chriſt by that proud and inſolent* Auguſtine, *their great* Gregories *delegate: affirming that he taught vs no more, then wee knew before, ſetting ſome friuilous Ceremonies aſide*. VVherevpon hee enforceth, *that I neuer read that Maſter-worke of the three Conuerſions of England*, wherein the teſtimonie of *Guildas*, by mee cited, is largely handled and fully declared. Should I graunt all, I cannot ſee what inconuenience will enſue. Is there no better imployment of my time, then the pervſall of that *Arch-fugitiues* lines? Or hath none beſides of their faction beaten this buſh, and harped on the ſame ſtring? Or am I in conſcience bound to put the ſeale of my aſſent

[g] Pag. 318.

[h] To Mr. T. H. Pag. 92.

ſent to whatſoeuer F. *Parſons* did write? I confeſſe hee acknowledgeth that Saint *Peter* was here, hee mentioneth alſo (perhaps vpon greater probabilitie) the comming of Saint *Paul*, *Simon Zelotes*, *Ariſtobulus*, and *Joſeph* of *Arimathea*. VVhere doe I ſay, that *they weary the World, and bob their credulous Ladies, as if they neuer had heard of* Gildas *his Teſtimonie?* I neuer named their Author, nor queſtioned that matter. Howſoeuer it pleaſe him to ioyne the pieces of two ſentences together, which are almoſt a whole Page diſtant; and to fetch his Marginall Note 92. Pages off.

Gildas his teſtimonie (ſaid I) hath beene vrged that the *Britaines* receiued the Chriſtian Faith from the beginning, and after many ſuch like Inſtances, I conclude that theſe particulars haue beene againe and againe renewed, without any verified contradiction; ſo farre was I from denying that their Author

men-

mentioneth not theſe, whom I well know hee hath particularly cited. That which I wondred at, was this, that notwithſtanding the former inſtances by them not denied, they ſhould ſtand ſo much vpon the Conuerſion of *England*, by Saint *Gregories* meanes; at which I onely aymed, as if that originall and primitiue Conuerſion, had beene a matter which they neuer heard of before. VVhen they haue made the beſt they can of it, it will proue at the moſt to be but a new ſupply, and a further propagation of the Goſpell formerly preached among the Inhabitants of this Land. For, if *Britaine* were many hundred yeeres before that time conuerted (as themſelues confeſſe,) then did not *Auguſtine* lay the corner-ſtone himſelfe, but built vpon the Foundation of other men.

So that the particulars were not by mee ſpecified, as if they denyed them,

but to proue from their owne acknowledgement, that they had therefore little reaſon ſo to magnifie the enterance of that Delegate, with the glorious ſtile of the Conuerſion of this Engliſh Nation.

§ 14.

NOw, whereas hee further replieth, that the people of this Country (the *Britaines* being expelled) were then Heathen: I demaund, whether hee found not in *Britaine*, at his Arriuall, amongſt the Engliſh *Saxons*, ſeauen Biſhops, and an Arch-biſhop, vvho were not onely Profeſſors, but alſo Preachers of the Chriſtian Faith? VVere there not at that in the Monaſterie of *Bangor* two thouſand Monkes? VVas not [i] Q. *Aldiberga* a good Chriſtian before hee came into *Kent*? or had the Biſhop her Chaplaine no Faith at all?

[i] Bed. *lib.* 3. *c.* 25

VVill

VVill hee not beleeue *Bede*, [k] who writeth that before *Auguſtines* comming, the *Britaines* were infected with *Arianiſme* and *Pelagianiſme*? Perhaps this Cure deſerued the name of a Conuerſion: yea, but *Auguſtine* was not the Phyſitian. The French-men (ſaith *Bede*) at the requeſt of the *Britaines*, met in a Synode, and ſent *Germanus* and *Lupus*, by whom the Heretiques were confuted, and the auncient Faith reuiued, before that Monke ſet foote vpon Engliſh ground. But becauſe hee is ſo confident in the three Conuerſions, as if that Mallet were able to ſtrike all dead, let him learne from his owne Author, that which I beleeue hee will be ſcarſe willing to heare, *viz.* [l] *That from the time of K.* Lucius, *vntill the comming of* Auguſtine, *which was foure hundred yeere and more, they did not alter their Faith, but it remained among them when hee entered.*

[k] *L.* 1. *c.* 17.

[l] *Part.* 1. *c.* 9. *n.* 1.

VVhat is now become of this goodly Conuerſion? Dares hee let his witneſſe be examined any further? *That Faith* (ſaith hee) *which* Auguſtine *brought, and that which the* Britaines *had before, muſt needes bee one and the ſelfe-ſame in all materiall and ſubſtantiall Poynts.* VVee ſhall not neede to vrge him with further Interrogatories, the Iewrie ſees hee failes in this Iſſue, and therefore their verdict will be, that *It was onely a ſuperficiall, and no ſubſtantiall Conuerſion.* Hath hee not now brought his Hoggs to a faire Market? Hath hee read the Booke of the three Conuerſions? The caſe is ſo cleare now, that his [m] Ladies ſhall be able to conceiue it.

[m] *Mulier nihil ſcit, niſi quod ipſa cupit.*

But ſuppoſe it were a Conuerſion, I hope they preſume ſo farre vpon *Auguſtines* honeſtie, that hee would not broach any other Faith, then that which his Maſter, by whom hee was ſent, had

had giuen him in charge. If ſo, what will become of the Popes Supremacie, Images, Merits of workes, and the like traſh; which that [n] *Gregorie* was ſo farre from countenancing by his authoritie, that hee diſclaimed by his Penne? So that if he were a Founder, yet was it not of that Faith, which the B. of *Romes* Proctors doe now ſo ſtifly maintaine: and conſequently this imaginarie Suppoſition will bruiſe their owne Pates. But how ſhall I then ſcape his hands for wronging *Auguſtine?* Hee cannot endure to heare him tearmed a proud and inſolent Delegate: indeede, vvere my Malice the Mynter of this contumelious reproach, I confeſſe hee had no reaſon to ſtand with his finger in his mouth; but hee might haue done well before hee had growne into ſuch a choler, to haue taken Counſell of the *Britaine* BB. [o] *Bede* would haue informed him how Lordly hee ſate in his

[n] Catholike appeale for Proteſtants. Way to the Chur. Sect. 49.

[o] L. 2. C. 2.

Chaire, like a little Pope, [p] neither arising nor bowing to the BB. when they came into the Synode, more like a Lord, hauing dominion of their Faith, then a Conuerter, beseeching them in the Name of the Lord *Iesus*. Those BB. were not so simple, but they could [q] discouer his Pride, and therefore endeuoured to ouer-thwart him in whatsoeuer hee proposed. VVell did his Master perceiue his ambitious spirit, when hee gaue him this cooling Card touching the BB. of *France*; [r] *In Galliarum Episcopos, nullam tibi authoritatem tribuimus : Wee giue you no authoritie ouer them.* All this notwithstanding, I must haue my lips sealed, not daring to say, that *Hee was a proud insolent Delegate*. I see no reason why *vitium* and *conuitium* should be parted : seeing hee deserued it, hee is best vvorthy to haue it.

VVere I now in his case, I should be in

[p] *Vultus animi index.*

[q] *Ex vngue Leonem.*

[r] Greg. *resp. ad inter.* Aug. Bed. *l.* 1. *c.* 27.

in a pittifull feare leaſt the Noble *Ladies*, whom hee hath ſo groſſely deluded, ſhould like ſo many *Hecubaes*, ſeeke ſome violent reuenge: what ſtarting hole can there be poſſibly found, to hide theſe his writing falſifications from their curious eyes? when they ſhall perceiue how he coniures my ſentences together, to raiſe his owne ſence, hee may well thinke their Contributions will be ſoone ſhortned, and Exhibitions reuoked: farre is it from their generous diſpoſitions to giue incouragement to any ſuch audacious Vaſſall, in the cauſleſſe traducing of a Knight, to whom their Honors is no leſſe deare then his owne.

§ 15.

§ 15.

IF hee haue any Plea for himſelfe, it will be this; that [1] *hee doth not charge the Knight with theſe ignorant and impudent corruptions: No, hee thinkes not ſo diſhonorably of men of my calling; hee aymes onely at the Miniſter that ſuggeſted vnto mee theſe corrupted pieces of Saint* Auguſtine. *His purpoſe was onely to gall thoſe Pedanties, Trencher-Schoole-Maſters, and humorizing Diſcourſers, that caſt ſuch Flies and follies vpon my Trenchers: If hee haue taxed mee with ignorance, that is pardonable in a Knight: but as for notorious falſhoodes, hee is ſo charitably perſwaded of mee, that hee knowes ſome Trencher-Miniſter, or Mercenarie Lecturer, (yea, Mr.* Craſhawe *himſelfe, who is great in my Booke,) hath caſt them on my Trencher, to put into my Booke: and that theſe Miniſters haue*

[1] Pag. 133. 135 22. 218. &c.

haue made mee print ſuch ſtuffe, eyther falſe, or impertinent, with the loſſe of my Honor, which had I ſeene their Bookes I would neuer haue done againſt my Conſcience and knowledge. Adding further, that what I haue written, it hath beene by their ſuggeſtions, as hauing my ſelfe not read, nor knowne ſo much as the ſubiect and Argument of the three Conuerſions of England, which I ſeeme to ſpeake againſt: and that theſe are the men that made mee flye hoodwinck'd to catch Flyes. In fine, as for any thing that hee hath written, it was to no other end, but that I might no longer truſt my Trencher-Schoole-Maſters, but ſet ſuch a frowne vpon them, that they might vaniſh out of my ſight for euer; not ſuffering my ſelfe to be thus troubled, and my Credit blowne vp, but rather to lay the matter of the Pamphlet vpon the true Father, onely chalenging to my ſelfe the Stile and Phraſe which may well beſeeme a Knight, and is too rich and golden to clothe the

foule Brat of a Miniſters Braine. Thus doth hee pleade without his Fee, making the Salue worſe then the[t] Sore: firſt, treading on my Toe, and then crying mee mercy.: but the beſt is, I am not troubled with Cornes, or if I were, I would ſoone cut them out. VVhat hee ſtriues to perſwade the world with my diſabilitie, I am not ſo [u] popular much to heed: neyther can his [x] ſnarling ſurmiſes abate one graine of my eſteeme. My eyes are not yet, I thanke God, ſo dim, but that I am able to reade; nor my apprehenſion ſo dull, but that I can vnderſtand, not onely the Argument, but euen the moſt artificiall conueyance of the beſt of their VVorkes.

Vpon my life hee hath beene an old notorious Truant: Had he made[y] his owne Exerciſes vvhen hee vvent to Schoole, hee would neuer haue beene ſo ſuſpicious of my Penne. Is it not ſtrange ſuch a Dottrell, ſhould ſo preſume

(t) *Cauda & capite mendacium grauiter ferit.*

(u) *Conuitia hominum turpium laudes puta.*

(x) *Cani latranti præda facilè, elabitur.*

(y) *Sic vos non vobis.*

ſume of his owne wit, as if hee were able to wooe me to diuide mine owne childe? I aſſure mee, that all that know me, will vndertake I was not from home when it was begotten. How eaſily would I haue beleeued him vpon his word, that there was no hand in the building of his [z] Pinnace, but his owne; yet will not hee take my [a] hand for the naturalizing of my owne Lines, which as I had ſtrength to beget, ſo doubt I not to finde ſtocke to maintaine. VVere I ſo happy to ſee him at my [b] Table, (which runs much in his minde) I preſume I ſhould ſo ſet his tongue a-worke, that he ſhould doe mee little harme with his teeth. Hee ſhould perhaps then finde, that I am yet able to cite more then a piece of *Auguſtine*, without a Prompter; and to caſt ſuch a Bone vpon his Trencher, that with all the Dogges teeth he hath, hee ſhould hardly picke. I haue ſeene in my time, as tall a *Logician* as hee,

(z) *Nec oleum, nec operam ſapit.*

(a) *Ego credidi ancillæ tuæ, tu non credis mihi ipſi?*

(b) Μισῶ μνε-μονα συμ-ποταν.

glad to ſcratch the beſt powle hee had for an anſwere. As I was euer different from their humour who loue to eate their morſels alone, ſo hath it euer beene my deſire to conuerſe with men of the [d] beſt parts, that ſo I might by their readings better my ſelfe. And if at any time I met with a hard knot, hee was the beſt welcome to mee, that could helpe mee ſooneſt to vnlooſe it. Neuer did I truſt ſo much to mine owne Apprehenſion, but that I was well content to haue it eyther confirmed, or rectified by better Iudgements. If this be a fault, I wiſh from my heart it were the greateſt my aduerſaries knew by me, or I by my ſelfe.

(c) *Vbi ſolitudo ibi ſolicitudo.*

(d) *Plenum Theatrum eſt vir bonus, viro bono.*

§ 16

§ 16.

I Doe not reade in *Gellius* that there was any fault found in *Gracchus*, albeit hee came not at any time to make an Oration to the people without his Minſtrell, who by the ſound of his [e] Pipe, did ſet him a right and iuſt Keye for the eleuating or depreſſing of his voyce. VVhen I was an *Eaton*-Scholar, I learned out of *Lucians* Dialogues, that *Iupiter* was faine to ſend for *Vulcan* and his hatchet, before *Pallas* could come into the world: So that I cannot well diſcerne what reaſon hee hath to debarre mee of that conference at my Boord, which their owne Doctors haue in their Libraries. If happily I did moue a Queſtion, how S. *Auguſtine* was in ſuch a place to be vnderſtood, it did argue my [f] care in ſounding the depth of the Riuer, before I launched

(e) *Fiſtula Concionatoria.*

(f) *Plus vident oculi quam oculus.*

launched my Barke into the Streame. I was euer of *Demosthenes* minde in this, that my writings should not onely smell of the [g] Lampe, but if it were possible, be engrauen also in [h] Marble. But that I euer suffered my Penne to be guided, or my course ouer-ruled by any other Pilot then my owne *Genius*, were hee not a meere stranger to my proceedings, hee would neuer be so shameleſſe as to auerre. Though it be my error, yet I must needes say, I could neuer endure to let my Clarke passe any Letter, but from my owne mouth: And should the greatest Architect in the Land, giue mee a plot for a building, I am verily perswaded, I should in the end take a cleane contrary course. When I can hardly please my selfe, it will be a matter of more difficultie for others to giue me content. Euery man (as I take it) hath his proper [i] veine: for my particular I dare say, it is vnpossible for the pallat of my fancie, to be fitted

(g) *Lucernam olet.*

(h) *Atilan ok dun-mes.*

(i) *Quot capita, tot sensus.*

fitted by any other Cooke then my ſelfe. Should I haue eyther an Adjutor, or Superviſor, in any worke I vndertake, I thinke it would proue little better then the confuſion of *Babell*: VVee ſhould ſooner fall together by the eares, then bring the Treatiſe to an end.

The ſhort is, I am *Homo perpaucorum hominum*, though ſeeming a VVidower, yet contracted to M^ris^. *Folly*: I can gladly heare what others will ſay, yet when it comes to the point, I loue to doe what (k) likes my ſelfe beſt. VVherefore hee hath taken wrong courſe, to wound M. *Craſhawe* (a man with whom I neuer had the leaſt domeſtique conuerſe,) through my ſides.

(k) חמשה מוחם.

§ 17

§ 17.

AND as for House-*Pedantes*, *Trencher-Schoole-Masters*, and *Mercenary-Lecturers*, he that reades my bitter (yet iust) inuectiue against them, will thinke they haue as little reason to assist mee, as I to trust them. Wherefore I cannot guesse, why hee should cast this foggy mist of misprision before the eyes of the world: (euer and anone comming in with *A Minister of his owne making*,) vnlesse it were couertly to vpbraid mee, for medling in Theologicall affaires, as better beseeming a Minister then a Knight. Herein though I could instance in persons of greater place, euen in former ages, who by publishing their labours in the like subiect, were so farre from reproofe, that they were much more honoured by men of the Church: yet had I rather repaire for defence to my owne Studies

(l) To Mr. T. H. Pag. 14.

Studies, which (ſetting ſome fantaſticall yeeres aſide) hath for the moſt part beene ſpent in diuine Authors. My [m] Patrimonie (God be thanked) being competent, I endeuoured rather the ſearch of my content, then my profit. And what greater contentation can there be, then the contemplation of [n] heauenly things? If he ſay, I might haue kept my Candle vnder my owne Buſhell, I muſt anſwere that his opinion is no Oracle: for beſides ſome other priuate motiues, I held it not inexpedient, euen in this regard, that the truth might be defended by perſons whoſe pennes could not be corrupted with ambitious hope of [o] ſpirituall promotions.

Further, the report of the VVriter might happily induce the *Ladies* to vouchſafe the reading thereof, whereas their Prieſts debars them the ſight of our Miniſters Bookes. I was loath ſuch rare creatures ſhould be ouer gudgeoned

(m) *Diteſcit cui Chriſtus dulceſcit.*

(n) Ἑνὸς δὲ ἔστι χρεία.

(o) Becauſe (ſaith he) they haue no other meanes to liue. Pag. 31.

by ſo foule *Popinians*, by whom, when their treaſure is once waſted, and their younger yeeres ſpent, they ſhall be no more eſteemed, then ſo many Mothe-eaten Gloſſes: which (albeit they haue formerly ſtood them in ſtead) they are not now aſhamed to diſclaime.

Other incitements I had then to write, which he hath neyther authoritie to extort, nor I reaſon to declare. And becauſe I then paſſed my word, to anſwere any [p] *Romeſied Renegado*, though I haue ſmall reaſon to defile my fingers with ſuch a *Pezantique Fugitiue*, who is aſhamed of his [q] Fathers name: yet leaſt my ſilence might preiudice ſo warrantable a cauſe, I haue clapt my hand vpon this Gnat, which keepeth ſuch an humming about my eares. This I was not ignorant of before I tooke my penne in hand for this combat, that I ſhould gaine no more by coping with a nameleſſe Foe, then the Lord Chiefe

(p) To Mr. T. H. Pag. 6.

(q) *Les eſcrits iniurieux doiuent eſtre meſpriſés quand les auteurs ſont incognetus.* P. Mat.

Chiefe Iustice [r] *Cataline* got, when his Studie was robbed, by the paper which was there left, with this Inscription:

If any aske who hath beene here,
Say it was [s] Iack Rogue late burnt in the eare.

§ 18.

A Person not long since of eminent place, esteemed not least Politicall, after he had beene often (as himselfe saith) vexed with their [t] *Erynnicall* Libels, (which are ordinarily addressed to persons of highest rancke) at last vouchsafed a briefe [u] Apologeticall answere; but with this protestation, that hee neuer intended further Reply. VVherefore, as while he liued, Nature cast this lot vpon me, to be one of the nearest of his bloud; so though hee be dead, I will iumpe with his discretion in this, that if eyther this *Cat-sputtrer*, or any other *Hagaren* shall hereafter inter-lace my name

(r) Not long after the Statute made for burning of rogues in the eare.

(s) I. R. *Nomen & omen,*

(t) *Quò tristis Erynnis, quò fremitus vocat.* Virg. 2. Æneid.

(u) An Answere to certaine scandalous Papers, printed 1606.

in their *Spiders Web*, [x] *aut Dormitabo, aut Ridebo.* VVere not the darkneſſe of my [y] VVindowes a ſufficient *Superſedeas*, yet ſhall I by this meanes turne their Follies and friuolous Contumelies into the Trophies of my victorious Patience. VVhereas, [z] *By anſwering a foole according to his fooliſhneſſe, I ſhould alſo be held like vnto him.* It is more then enough, that I haue thus farre yeelded to [a] bray him in this Morter, with the Peſtle of my Penne; if the iuyce be vnpleaſing, you muſt attribute it to the venome of his cankered Complexion: better things I could not extract from ſuch an Aſpe.

If you ſeriouſly obſerue his lame and gourie Arguments, his dangerous intention, and ſlender proſecution, you ſhall finde iuſt ground to ſay of his Treatiſe, as [b] *Cato* merrily ſpake of the three Ambaſſadours, who being named for *Bithinia*, excuſed themſelues; one by

(x) *Periti bellatoris eſt, non minus ſcire fugiendi artem quam pugnandi.*

(y) בארבות

(z) Prou. 26. 4.

(a) Pag. 52.

(b) *Populi Romani legationem, nec pedes, habere, nec caput, nec cor.*

a

a cut in his head, another with a paine in his feete, and the third with a gryping in his heart: neither whole head, good feete, nor ſound heart.

§ 19.

IN his Preface Dedicatorie, hee brags, that hee hath ſent out his Booke, as a Pinnace, to fetch you into the Arke of the Catholike Church: But I feare by that time Mr. *Craſhawe* hath ſearched his bottome, it will proue no better then a leaking Friggot. His Sailes are too great for a Veſſell of ſo ſmall burthen, and conſequently moſt like to indanger the Paſſengers ſafetie. If all thoſe Bookes, which hee complaines are not ſuffered to paſſe our [c] *Ports* (except almoſt inuiſible) be like this [d] *Dung-hill* of his, let it euer be regiſtred in the Booke of fame, amongſt

(c) Pag. 89.
(d) Pag. 8

the due Commendations of that famous, ſuperlatiuely learned, and Noble [e] Councellor, to whoſe care this important charge is committed; that hee hath herein teſtified his loue to Religion, fidelitie to his Prince, and loyaltie to the State: As his wiſedome deſerues to be admired, and his lenitie applauded, ſo doth his ſinceritie herein merit high renowne in the Gates of our *Sion*. For ſhould the infectious Manuels of theſe peſtilent incrochers be paſſable in our Coaſt, the contagion would be ſuch, that true Pietie could not long holde vp the head, nor due Alleagiance be able to ſtand vpon her right feete. The giddineſſe which [f] *Superſtition* would breede, and the Diſobedience which *Papall Authoritie* would raiſe in the mindes of the vnlearned, vvhoſe Capacities are not able to reach the future perill of Innouation, would be ſo dangerous to a Chriſtian, and vvell gouerned

(e) Lo. Warden of the Cincque Ports.

(f) *Superſtitio initium prabuit, & ortum impietati.*

gouerned State, that it would aske the whole imployment of the most experienced *Senators*, to roote out the weedes which those enuious impes had sowne. All which will be preuented if at their first Arriuall they be cast [g] εἰς ἀφεδρωνα.

I shall not neede any further to weary my selfe, or tyre you, with the repelling of those inuectiues which this *Tenebrio* hath sharpened vpon the VVhetstone of his malice, to wound my reputation. This shall I hope suffice, that I haue as neare as I could, solidly answered things of waight, dealing in points of lesser import, as I thought their qualitie did require.

(g) באחור

§ 16

§ 20.

HE due regard which I euer had of your iudgements (hauing my ſelfe beene ſometimes an vnworthy member of the ſame [h] Societie) hath made mee deſirous not onely to ſend my Defence after his accuſations, but alſo to ſecond it with a further manifeſtation of my Loue.

(h) Middle Temple.

May it then pleaſe you to take notice, that howſoeuer hee ſeeke to inſinuate himſelfe by his charitable pretences into the boſome of your fauors, yet hath hee not left his [i] *Scorpions* ſting at home: For notwithſtanding hee fathers his Dedication vpon the [k] carefull reſpect of your Saluation and Honour, yet doth hee make no other reckoning of you, then of ſo many [l] *Parlamentarians*, whoſe Religion is ſteared by the Helme of the State, as if the Bookes of Statutes

(i) *Loquitur mendacia verſipellis.* Pag. 12.

(k) Pag. 22.

(l) Pag. 81.

Statutes vvere the ſole foundations of your Faith. Neyther doth hee ſticke to ſay that you make your [m] *Temples and Courts the places where ſilly Flies and fooles are caught, by your example as with a ſtale drawing others into the Snare*. If this be the honor he beſtowes vpon his friends, I will neuer be importunate with him to grace mee. Doe you remember what *Gracchus* ſaid to a fellow that ſpake in diſgrace of the vertuous Matron, his Mother *Cornelia*? [n] *Tune, inquit*, Corneliam *vituperare audes, quæ* Tyberium *peperit? Dare thou* (ſaith hee) *traduce her, who brought ſo famous a Sonne as* Tiberius? The like anſwere might I retort in the teeth of this *Therſites*. Is he not paſt all hope of future ingenuitie, that faſtneth his taunt vpon the venerable Mother of ſo many honourable Sonnes, ſaying, [o] *That ſhee is more full of Cobwebs then any other place*? Did *Scipio Naſica* aske one which had a tough and rough

(m) Pag. 59.

(n) *Eraſ. Apoth.*

(o) Pag. 22.

hand, [p] *whether hee vsed to goe vpon his hands?* then, should he haue seene the brazen fore-head of this sawcie Malapert, hee might iustly haue demaunded whether hee hath not customarily crept vpon his face. It is well knowne to the Christian world, that these your famous Courts haue brought forth, euen in these latter yeeres, as many [q] sage Councellors of State, religious Iudges, gallant Courtiers, learned Pleaders, and worthy Gentlemen, as the Sunne euer saw. In which number I may both for his merit, and my respect, name that truely Noble Peere the Lo. *Elsmere*, in whom it is hard to say, whether wisedome in the decision, or integritie in the impartiall execution of Iustice haue the prioritie. VVell doe I assure my selfe, hee would neyther spare his authoritie, nor forbeare his best meanes to keepe *Spiders* from breeding, and *Cobwebs* from growing in those Courts, wherein himselfe hath

(p) *Regauit homini, num manibus ambularet.*

(q) *Tanquam ex Equo Troiano.*

hath ſpent much time, and gained ſo great renowne. So that the *Fan* of truth which he offereth to cleanſe your Temples, may better be reſerued by him, eyther to keepe off the Mothes from the olde Gloſſes, or the Flyes from the Prieſts lips: Herein you may doe the Pope yeoman ſeruice indeede.

(r) *Poſt ſumptos Calices oſcula muſca dabit.*

§ 21.

A Greater Commendations there cannot be vnto you that are Students, and Profeſſors of the Lawes of the Realme, then to manifeſt the ſincere affection you beare to true Religion, by your liberall Contributions to ſuch as may inſtruct you in the Lawes of God. The quarrell hee pickes with you about this, will more deepely imprint the Charecters of your praiſe. Should you paſſe the preſentation to him, who can tell what Lecturer hee would no-

minate? No doubt hee would come in with, *Ego Ishmael Rabshacheh, Domino Deo nostro Papæ à scandalis præsento vobis, dilectum commilitonem meum Ischarioth de Rubigine, quem scio Homilistam esse egregium, Bibulum celeberrimum, Cantoremq; non vulgarem, idq; vobis meâ fidè præsto, totiq; contubernio.* Yea marry, here is a fine Demilance for the nonce: here is one that will be the formost attendant vpon my Lo. of the Reuels; Hee will neuer holde you a quarter after the glasse is runne. But can you guesse what Countriman hee is? For his life hee is not able to pronounce [u] *Shibboleth.* VVhy then, you will none of him! O beware of a *quare impedit.* But the best is, you haue the Law in your hands. You haue a purse priuiledge to be your owne Caruers. If the worse come that can, you may dismisse him to serue the Cure at *Pemblico*: and so perhaps you may regaine your old choise.

(s) Pag. 149.

(t) I. R.

(u) שבלת

Yea,

Yea, but Mr. *Craſhawe* hath committed ſuch an error, as deſerueth depriuation *ipſo facto*: VVot you what? in his *Ieſuites Goſpell* hee makes [x] *Dux Cleri* to be the Popes chiefeſt title: which (if wee may beleeue our Informer) was neuer giuen him by any Catholike, but rather belongs to the Lo. of *Canterburie*. I will not be ſo curious to ſtand vpon the number of 666. thence collected; but, ſet that aſide, I dare ſay; *Crux Cleri* had beene the better word for the Pope: and yet to meete with him at the rebound, I hold *Dux Cleri* to be but a part of my *Lo. Graces* Title, who by the goodneſſe of his affable diſpoſition, bounty in Hoſpitalitie, painfulneſſe in preaching, and dexteritie in the diſpach of all occurrences, hath well deſerued the Stile of *Lux Cleri*, as being ſuch a light *in Choro & Foro*, that if a man ſhould ſearch (like *Diogenes*) amongſt all the Cardinals, hee ſhould miſſe of his match. So

(x) Pag. 76.

that mee thinkes the matter neede not be held so haynous, if hee haue taken that part which my Lord might best spare, to pay the Pope more then his due. I see there is then no great reason of complaint: what other Cauils they haue against him, I am neyther so acquainted with the proceedings, nor interested in the cause, to debate.

Touching my selfe, (all due reseruation remembred) I conclude with him; whose questionable authoritie hath bred these broyles: [y] *If I haue done well, and as the matter required, it is the thing that I desired: but if I haue written* εὐτελῶς καὶ μετρίως, *slenderly and barely, it is that* (which on the sodaine) *I could.* Howsoeuer, you must accept it, as dedicated to your seruice.

(y) Mach. l. 2. c. 15. v. 39.

From Iames *Parke*, Iune 21. 1613.

Edward Hoby.